

THE REHEARSAL.

1. The Cause of Post-poning the *Rights* once more.
2. The Difference which the *Observer* makes betwixt *Q. Elizabeth* and *Q. Ann* as to the *Regal Supremacy*.
3. His Reflections upon the *Letter* from *Geneva*.
4. His Mistake in saying they had no *Lyturgy* there.
5. His Objection that *Calvin* and *Beza* were not *Bishops*. With a Probable Reason why *Episcopacy* was not Preserv'd by the *Princes* of *Germany* who Reform'd, as not by *Holland* and the *Hans-Towns*. As was done by *Sweden* and *Denmark*.
6. Quotations out of *Calvin* and *Beza* at large.
7. The *Observer* gives up *Calvin* and *Beza*.
8. They have no *Predecessors* but *Korah* and the *Regulars*.
9. The *Observer* do's *Honour* to the Present *Bishops*.

WEDNESDAY, March 5. 1706.

(1.) *Country-man*. **L** Et me beg you, *Master*, to Post-pon the *Rights* one Day more for my sake. I think there is something useful may be said to the *Dissenters* from the *Observer*, before you leave him. It will be more uneasy to you to be Interrupted by him, after you have Begun with the *Rights* again.

Rehearsal. Well, *Country-Man*, I'll do as you wou'd have Me. For all my Design is to do any Good if I can. And to speak of those *Subjects* which may be most useful to that State of things that is now among us.

(2.) *Country-m*. The *Observer* I wou'd have you Consider is the Next to what you Quoted last, it is that of the 22nd part, Vol. 3. N. 98. where he begins with saying, that you are *Very Busy* in taking the *Ecclesiastical Crown* from her Majesty's head.

Rehearsal. That is the *Crown* which *Q. Elizabeth* laid down, as the *Observer* says, by Reason of her *SEX*, as I told you in my last. And which he wou'd again put on upon the Head of *Q. Ann*, by Reason of her *Sex*! But to spare him that *Blunder*, I must tell him his (*Distinction* as it is!) was Needless, as well as *Senseless*. For the Power of the *Crown* is the same, whether it stand upon the Head of a *Man* or a *Woman*. Will he Deny it? And has not a *Queen Regent* the same Authority as a *King*? What then do's he mean by Pleading the *Sex* of *Q. Elizabeth*? What *Sex* do's he mean she was of? To make a Difference, upon that score, betwixt her and *Q. Ann*! But this it may Teach him, That if it be *Incongruous* and sounds a little *Oddly* to call a *Woman HEAD* of the Church, who is not Capable of any *Orders* in the Church; ther is the same *Absurdity* to call a *King* so, who is in no *Orders* of the Church.

I have shew'd before, Num. 178. That the *Observer* makes *Q. Ann* a *Bishop*, pursuant to the *Doctrin* of the *Rights*. And was not *Q. Elizabeth* a *Bishop* too? Or was she Excus'd by Reason of her *SEX*? And if a *Queen* may be a *Bishop* of the Church, why not *Head* of the Church too? Since every *Bishop* is Head of his own Church.

(3.) *Country-m*. You have made a *Goose* of *Observer*, and Gagg'd him too. And ther

are many more want Gagg'ing. But what I wou'd bring you upon is his Reflections upon that *Letter* you Mention'd from *Geneva*. I find this Troubles the *Dissenters* at the *Gizzard*. To see that *Calvin* and *Beza* and the first *Reformers* were for *Episcopacy* and *Lyturgy*, and Approv'd of ours of the Church of *England*, and that the Present Churches there Continue in the same *Sentiments*, and Condemn all our *Dissenters*.

Now what the *Observer* says to this, is, That Neither of them (that is, *Calvin* or *Beza*) were *Bishops*, or did make Use of the *English*, or any other *Lyturgy*.

(4.) *Rehearsal*. They were not oblig'd to make use of the *English Lyturgy*, since every Church is at Liberty to make a *Lyturgy* for themselves. But to say (as the *Observer* do's) that they made use of no Other *Lyturgy*, is Apparently False; for *Calvin* compos'd a *Lyturgy* for them, which they make use of to this Day, and we have it here in *Print*. This I told him before, but he makes no Answer to it (according to Wont) but go's on and still Repeats his own Assertion! And the *Ministers* at *Geneva*, *New Chancell*, and other *Protestant Churches* there abouts, having duely Consider'd our *English Lyturgy*, find it Better and much more Perfect than their own; And shew all the *Inclinations* possible to Conform to it, as far as they Can; and are striving to get the Consent of their Respective *Civil Governments* to have it Introduced and Established by Law among them. What our *DISSENTERS* Spurn at, they Wish and Earnestly Desire. And this Confounds our *Dissenters*, and Galls them to the Quick, to find themselves Deserted by the Reform'd Churches Abroad.

(5.) *Country-m*. But what say you to this, That neither *Calvin* or *Beza* were *Bishops*?

Rehearsal. I have Answer'd it fully before. But that is Nothing to *Observer*! They pleaded Necessity. They had no *Protestant Bishops* their to Ordain them; Nor perhaps wou'd the *Civil Government* at that time have Born with a New *Bishop* of *Geneva*, after having Expos'd the *Papish* one, who was likewise the Chief *Civil Governor* and *Sovereign* of that Country, as the *Bishop* of *Munster*, and other *Papish Bishops*, who are *Temporal Princes* and

and Sovereigns Abroad. This might make the Civil Government at Geneva Jealous of setting up another Bishop there. Besides that a Commonwealth Frame in the State, do's not so well Agree with Episcopacy, which is a Monarchical Government in the Church. Which I suppose is the Reason why Episcopacy is not Admitted in Holland, and in the Protestant Hans-Towns, Abroad. As was done by the Crowns of Sweden and Denmark, upon the Reformation.

And ther having been formerly so many Bishops in Germany who were Sovereign Princes as ther are severals still, the name of Bishop among the People there was taken to mean a Sovereign Prince, and to have no Superior even in Temporals. And this is Probable was the Chief if not the only Reason, why the Princes in Germany that Reform'd did not Care to have Bishops, those Especially who had Seiz'd on Bishopricks, and Annex'd them to their own Principalities. But they set up Superintendents, to Come as near to Episcopacy as they Cou'd, without Parting with their Power or their Revenues.

But these are Temporal Considerations, and come not within the Subject we are upon. It is sufficient to our Purpose that none of these Condemn Episcopacy as Episcopacy, or think it an Unlawful Government and a Rag of the Whore, as our Dissenters have Contended. And in this, as I have said before, They stand Alone, and Different from All the Churches that ever were, or are now in the World, as well those Call'd Reform'd as others,

(6.) And Calvin says ther were none in his time who Condemn'd Episcopacy, or such an Hierarchy as we have in England. But that he only oppos'd the Popish Hierarchy, and adds, *Talem si nobis Hierarchiam exhibeant, in qua sic eminent Episcopi, ut Christo subesse non Recusent, & ab illo tanquam Unico Capite pendeant, & ad Ipsum referantur*—*Tum vero nullo non Anathemate dignos fatear si qui erunt qui non eam Revereantur, summaque Obedientia Observent.* This he says in his Treatise *de necessit. Eccles. Reformand.* And it is thus in English. If they wou'd give us such an Hierarchy in which the Bishops so were Eminent as that they wou'd not Refuse to be Subject to Christ, and Depend upon Him as their only Head, and be Refer'd to Him—Then I confesse them worthy of all Anathemas, if ther shall be any such, that wou'd not Reverence such an Hierarchy, and submit to it with the utmost Obedience. And such an Hierarchy he Acknowledges ours of the Church of England to be. And as such do's Highly Congratulate it in his Letters to our Bishops at that time. But he did not foresee, *Si qui erunt*, That ever ther shou'd be any who wou'd not submit to such an Hierarchy. And Curses them before hand with all Anathemas. Little thinking that they wou'd call themselves his Disciples.

I will likewise give you Beza's words to the same Purpose, *ad Tract. de Minist. Ev. Grad. ab Hadrian. Sarav. Belgæ Edit. c. 1.* thus says he, *Si qui sunt autem (quod sane mihi non facile persuaseris) qui omnem Episcoporum ordinem Rejiciant, absit ut quisquam Satis Sana Mentis Furoribus illorum assentiat.* That is, But if ther are any (which you can hardly make me believe) who Reject the whole Order of Bishops, God forbid that any Man in his Sound

Senses shou'd Consent to their Madnes. And speaking of the Hierarchy of the Church of England, he says, *Fruatur sane ista Singulari Dei beneficentia, qua Utinam sit illi Perpetua.* Ibid. c. 18. Let her Enjoy that Singular Blessing of God, which I wish she may ever Retain.

I give you their Words at Length, which I but hinted at before, that you may see it the Plainer. And because the Observer says he has not Read Calvin these 20 Years, And I wou'd save him the trouble of turning to his Books, to see whether I Translate him Right. And now let him tell me what he thinks Calvin and Beza wou'd have said to the Scottish Kirk, which has Abolish'd Episcopacy by the name of an Insupportable Grievance! What they wou'd have said to our Dissenters who have wrote Volumes against Episcopacy, and stand out in a Schism against it! You see neither Calvin nor Beza wou'd believe ther cou'd be such Unreasonable men in the World. They reckon them Mad-men and Accursed.

(7.) Country-m. But the Observer has a Come off. He says, That what Calvin or Beza said of our Episcopacy or our Liturgy, do's not Mar or Mend either; nor do's what they say of, or give in Opinion concerning our Dissenters, either Weaken or Strengthen them—we see farther than they, because we stand upon their Shoulders, and Improve on what they Began.

Rehears. This is giving up the Cause latirely. Here he yields Calvin and Beza to be on our side against the Dissenters, and Excepts against their Evidence.

Country-m. But he says our Dissenters Improve what Calvin and Beza Began.

Rehears. Do's he call that Improvement to Come up to what Calvin and Beza did Curse and Anathematize, and Counted Madnes! And Cou'd not Believe that Mankind wou'd ever be so Deprav'd to that Degree, as our Dissenters are Now!

Country-m. He says, God did not give our Fore-fathers a Right to Judge for themselves and their Posterity. Therefore that Calvin and Beza had no Right to Judge our Dissenters, who are their Posterity.

(8.) Rehears. Whose Posterity? They are Disarm'd of Calvin and Beza and all the Reformers of one sort or other. They can find no Fathers (as I told them before) but Korah and the Regulars the Worst part of the Church of Rome.

Country-m. The same Observer says, These are the Sons of KORAH, who with their Tackling Presbyters, withdrew themselves from their Obedience to AARON their High-Priest and Bishop.

Rehears. Well done Tutchin! Did their High-Priest give them orders not to Vote for Tacklers? Was this Part of their Canonical Obedience? But if these are Korahs, what are they who have thrown off all their Bishops, with Episcopacy it self?

(9.) Country-m. He says, he pays Great Respect to the Present Bishops.

Rehears. I doubt he means not them All. And is it for their Character he Respects them, or for their other Good Deeds, for which he has often Prais'd them in the Gates, to their no small Honour!